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OUR SUNDAY VISITOR

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A NATIONAL WEEKLY

THE HARMONIZER

PRICE IN U. S. 2c PER COPY

Volume XIV — HUNTINGTON, INDIANA, SEPTEMBER 20, 1925 — Number 23

Think Seriously Before You Defend Private Judgment

IF any Protestant would extend his family beyond those who received the name after the Diet of Spire, he should take its distinctive mark—private judgment as opposed to authority, and if he be willing to take all who have acted on this principle to his house, I have no objection, provided he will not cast them away when they have answered his purpose.

He will find the principle I admit in Paradise, but it will be in the harangue of the serpent calling on the woman to prefer her own will to that of God, telling her that obedience would be a debasement, that in asserting her right she would be enlightened, independent, and free.

The addresses of Core, Dathan, and Abiron (Numb. xvii, 3) is another bold assertion of the right of private judgment. It might be aptly paraphrased or almost translated into a denunciation of the "notion of a priest instead of a Presbytery, a separate order of men and a priestly caste to stand between God and man."

These gentlemen not only asserted the principle themselves, but they seceded from the church of that day, forming a congregation of "two hundred and fifty" members (v. 2). But God showed what He thought of these proceedings. The earth "opening her mouth devoured," the ministers of the seceding church, they "went down alive into hell" (v. 33) and "fire coming out from the Lord" destroyed the "two hundred and fifty" persons that constituted the congregation (v. 35), and so ended the first Independent or Protestant church!

Private judgment resisted Jesus Christ Himself, the great High Priest of the New Covenant, for the Pharisees are not accused of ignorance of the letter of the Scriptures. With very close attention to the teaching of the Bible, as they were pleased to understand it, and a most scrupulous observance of the Sabbath they united an amount of pride and self-sufficiency that made them fail to recognize the authority which God had sent them in the person of the Incarnate Word. When He said what He would do they demanded how He could accomplish it. They "erred not knowing the Scriptures;" familiar with the letter that killeth their pride and self-sufficiency prevented their yielding their judgments to the spirit that giveth life.

Private judgment laid its hands on the letters of St. Paul himself, during the life-time of the Apostle, finding in them "certain things hard to be understood"—probably those very things which are stumbling blocks even now to many who profess great respect for him, men wrested them, as they did also the other Scriptures, to their own destruction (2 Pet. iii, 16).

I will merely allude to the freaks of private judgment so graphically described by Tertullian sixteen hundred years ago that you would suppose it was some malignant "Papist" describing certain men of our day.

The Arian, and the Pelagian, and all other inventors of religions that "went out from us" because they "were not of us" relied invariably on private judgment, and were sure to find something which that private judgment could lay hold of to give the vagaries of their own minds the color of oracles from Heaven. It would pull down and build up, so that even its most beautiful productions like the variegated bubbles that amuse the child, were blown into the air by the very breath that gave them their gorgeous existence.

The so-called Reformation of the sixteenth century was one of these productions of private judgment. It spread itself more extensively than any preceding evil of a kindred character in consequence of the increased facilities of communication effected by the progress of civilization, just as cholera itself, or any other plague, as well as commerce or science travels nowadays by steam on land and water, and crosses oceans and passes over continents with a rapidity before unknown. Protestantism having served itself in this manner with rapidity, and having exhausted itself, is now dying in the embraces of the indifference and the infidelity which it invoked.

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Bishop Deplores Disunion



"NOW we are face to face in Western and Missionary Christendom with facts that, I think, all must confess, are utterly inconsistent with St. Paul's ideal and with the prayer of Christ—endless divisions and mutual excommunication of baptized believers. I know there is an underlying unity, and I rejoice to know it. But to the world the characteristic feature of modern Christianity is its divisions, and they bring the Church into a contempt it deserves, and they deprive it of half its influence. It is no wonder that some are thrown off their balance by the shame of these divisions, and take refuge in a communion which (whatever other failings may be ascribed to it) does stand for a unity that the world can see. Unity—a real unity that the world can see—is, as we say, 'in the air.' It is thirteen years since a letter, known to many of us, was sent to ministers of all the Christian communities in England, declaring that the signatories were agreed in believing 'that our Lord Jesus Christ meant us to be one in a visible fellowship; that our existing divisions hinder and even paralyze His work; that we all deserve chastisement and need penitence for the various ways in which we have contributed to produce or promote divisions; that we all need open and candid minds and more light, so that we may be led back towards unity.' I say, therefore, that Christian reunion is 'in the air.' What we have got to do now is to see if we can bring it down to earth. How can that be done?"—*Bishop Rollestone Sterritt Fyffe, of Rangoon, in his opening address to the Diocesan Council on the 23rd of July, 1918.*

WELL SAID.

"If a man nowadays preach the pure, unadulterated word of God and preach it with effect, confounding the unbeliever, startling the self-secure, exciting the indifferent, strengthening and confirming the friends of Christ, the cry immediately is raised, this man is preaching Popery."—*Homiletic, Liturgical Corr. Journal, No. 39.*

Catholic Maryland, the American Pioneer of Civil and Religious Liberty.

A FEW years ago, in "The Washington Post", the Reverend Dr. McKim, a non-Catholic Clergyman of that city, took exception to the statement of His Eminence the late Cardinal Gibbons, that the British colony sent to Maryland by Lord Baltimore, in 1634, was the first to establish on American soil the blessing of civil and religious liberty. In the same paper, under date October 20th, 1908, the Reverend Dr. William T. Russell, the historian of Catholic Maryland, and then the pastor of St. Patrick's Church, Washington, published a vigorous, irrefutable reply, which we here reprint in full, to the Rev. Dr. McKim's arraigning of Cardinal Gibbons' statement. The "Washington Post", which claims to be merely an onlooker in this "historical controversy" of Cardinal Gibbons and Dr. McKim over the early annals of Maryland, suggests that "the Cardinal is substantially right and the Doctor is technically right", and adds: "It is possible that there were more Protestants than Catholics numerically speaking, in Maryland in 1649, but in those days population was not counted, it was weighed. There is no denial that the leaders were Catholics, and they created the polity and dictated the policy of the colony, and it was the beginning of religious liberty in Christendom."

Editor Post: As this controversy, begun by the Rev. Dr. McKim, in his attack upon Cardinal Gibbons threatens to become befogged by a mist of extraneous questions, I beg leave to restate the case. The cardinal is reported as saying, in reference to the colony sent to Maryland by Lord Baltimore in 1634.

"This colony of British Catholics was the first to establish on American soil the blessing of civil and religious liberty. While the Puritans of New England persecuted other Christians, and while the Episcopalians of Virginia persecuted Puritans, Catholic Maryland gave freedom and hospitality to Puritans and Episcopalians alike."

It was to this statement that Dr. McKim took exception. Now I would ask Dr. McKim to answer, squarely and like a man, is not this statement true? If he entertains any doubt on this subject, I would ask him to reply to the following questions, and to enable him to do so I shall refer him to the archives of the State of Maryland, Bacon's Laws of Maryland, the Calvert Letters and Manuscripts, and other reliable sources of Maryland history, of which authorities he seems although a Marylander, to be in lamentable ignorance.

Questions to Be Answered

1. Did not Lord Baltimore provide that freedom of worship should obtain in his colony? (Archives of the State of Maryland, vol. v., page 78. Calvert papers, No. 1, pp. 131-132.)

2. In addition to freedom of worship, did not the Catholic proprietary give the franchise, together with all other civil privileges, to his Protestant colonists? In the first assembly (1637) whose records have come down to us, were not all freemen, Protestant as well as Catholic, not only allowed but compelled to be present or represented? (Archives of the State of Maryland, vol. 1, pp. 1-23.)

3. According to the best authorities on Maryland history, were not the leading men of the colony, the men who controlled the government in the beginning, Catholics? (Bradley F. Johnson's "Foundation of Maryland and Act Concerning Religion," p. 31. W. H. Browne, "George and Cecilus Calvert," p. 45. Clayton Hall, "The Lords Baltimore," p. 37. J. L. Bozman, "History of Maryland," 11., p. 26. J. V. L. McMahon, "Historical View of the Government of Maryland," p. 184. Sanford Cobb, "Rise and Development of Religious Liberty in America," pp. 370-375.)

Whether the Catholics could have excluded all Protestants from participation in the government, as the Protestants (Episcopalians) did in Virginia, and as the Puritans, contrary to their charter, did in Massachusetts, is open to dispute. Dr. McKim contends that the home government would not have permitted Catholics to persecute Protestants, if they had been so disposed. Let us see what Protestant historians of undoubted authority have to say on this matter.

Views of Historian Rapin

Rapin, in his history of England (vol. II, p. 274), says: "The king seemed particularly well-disposed toward the Catholics, and, though he had promised to proceed with vigor against the recusants, he seems not to have performed his promises. * * * He countenanced them during the first fifteen years of his reign, suspending the penal laws and recalling them, to court.. * * * Many were elected to the highest posts. (Ibid. 264.) The following reasons, among others, disposed Charles favorably toward the Catholics: "Though the Papists would not take the oath of supremacy, they would not refuse the oath of allegiance, which was sufficient for him to reckon them good subjects * * * Nothing was more grating to the Puritans than to see the Papists well received at court, and as the king hated the Puritans, he took a pleasure in mortifying them by caressing their enemies." (Ibid. II, p. 464.)

Moreover, the softening influence of the queen made him more tender toward her coreligionists, and Laud's policy was not to inflame the king against the Catholics, he was invariably unbending in his severity toward the Puritans.

Bozman, who had studied the question thoroughly, draws this conclusion: "The English government, through all its vicissitudes, as well as those of the New England colonies, from their first planting to their Declaration of Independence, tolerated the Congregational or Independent sect as the established religion of New England, and by connivance permitted them to persecute and exclude from their civil government, as well as hierarchy, every presumptuous intruding heretic. It is probable that the English government would have acted in the same manner by the Roman Catholics of Maryland." (Bozman II, p. 495.)

Could Have Closed Gates

The author of "The English in Maryland", (Justin Winsor, Nar. and Crit. Hist. of America, vol. III, p. 564), asserts "that Baltimore could,

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The Relation of Religious Instruction to Education

By the Rev. John Cavanaugh, C. S. C.

(Concluded.)

V—Why Religious Schools

I call your attention to the fact that we do not build Catholic theaters or hotels or stores, nor establish separate daily newspapers nor political parties nor libraries, nor even football teams. We do like to have our parochial schools wherever possible precisely because we believe in the intimate connection between religious training and education. The Church, the school and the home are the three institutions which immediately form and color the thinking fibre even of the grown man. How much more truly may it be said that the Church, the school and the home are the three absolutely vital and essential forces in the formation of the youth's mind and character? Now, everybody expects the Church to be intensely spiritual and religious. The ideal home also is expected to be spiritual and religious. How can the other influence, the school, be effective in spiritualizing, refining and illuminating the minds of youth unless it have a strong, religious character. We don't attempt to make people of various creeds attend the same Church, nor to flavor their homes with the same spiritual aroma; yet we do turn them over to the every day influence of one particular type of school.

I hope I will not be accused of shouting with the vulgar if I do very earnestly call your attention to another fact; namely, that not to teach religion at school in some definite time, manner and degree is virtually to teach irreligion. The pupil's reaction naturally is "Well, if religion is as important as they say it is, why don't we ever hear about it in school? We hear about hygiene and commerce and politics and similar things which we know to be of primal importance. Religion must be out of date."

All pedagogues know that the best teaching is that which correlates all power and knowledge newly acquired by the pupil to all his former power and knowledge and then correlates the sum total with life. Thus, by way of simple illustration, the best teachers now associate geography with history, history with economics, economics with sociology, sociology with philosophy, and so on. Yet the loss suffered when this correlation is missed in mere secular subjects is as nothing compared with the lamentable consequences of failing to correlate all knowledge with conduct and life through the processes of spiritual training.

Moreover, the school occupies a large part of the time and activities of boys and girls during the impressionable periods of childhood, preadolescence and adolescence, and it is in these periods rather than in mature manhood and womanhood that ideals are fixed, spiritual character formed, religious beliefs and feelings engendered and nurtured and the whole atitude of an individual towards life and destiny is established. Surely it cannot be wise to deliver over youth so completely to purely secular influences during these impressionable years.

Besides, religion is at once a doctrine and a life. I know there are those who say, "I don't care what a man's religious belief is provided his life is right." It is about as wise to say, "I don't care what the weather is—whether we have incessant rain or prolonged drought, whether we have a constant blazing sun or persistent cool weather—provided we get crops from the farm and the garden." Right conditions make good crops; right moral teaching and religious feeling make good principles and wholesome lives. Now it is absurd to expect children in the grade schools or young people in the high schools to provide themselves with anything like systematic religious and moral education without the combined influences of the Church, the school and the home. As a matter of experience, the school wherever it is possible does this best by graded and intelligent teaching. In general life the vast multitudes of almost illiterate people if they are ever to understand any kind of religion must know about it through creeds or churches or some other form of group teaching. Professional and business men have not the leisure for regular systematic study of religion and most of them would not have the will and the rest would probably not have the scholarship and preparation. Moreover, men cannot wait for their religion until they are old and gray. They need it most of all in youth and very specially they need it during those

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Sincere Encomium From a Lover of Good and Beautiful

SEVERAL types of tourists view the mighty evidence of the Catholic Church's glory as they stroll about the impressive churches of Europe. Some come in humble faith and kneel in loving adoration, while they pour forth their heart's gratitude to the good God who inspired the sacrifice and genius that made these masterpieces possible. Others come in flippant attitude; they are sightseers, out for a good time and a fine, awe-inspiring Cathedral offers the same charm as the museum or the art gallery. Their sensibilities are not attuned to finer things. Incapable of heroic sacrifice, impatient with self-restraint, they cannot appreciate the works of art which the Church inspired and protected throughout the centuries. Others come with hostile mind. As people, at the time of Christ, asked "can anything good come from Nazareth," so the visitor, with prejudiced mind can see no good in anything Catholic.

It is refreshing and encouraging, as well, to read the following tribute from one, who sees good wherever found and has the courage of his convictions. William Winter, in the Catholic Centenary, though a non-Catholic, has the following to say about the Church:

"To think of the Roman Catholic Church is to think of the oldest, the most venerable, and the most powerful religious institution existing among men. I am not a churchman of any kind; that possibly, is my misfortune; but I am conscious of a profound obligation of gratitude to that wise, august, austere, yet tenderly human ecclesiastical power, which self-centered amid the vicissitudes of human affairs, and provident for men of learning, imagination and sensibility throughout the world, has preserved the literature and art of all the centuries, has made architecture the living symbol of celestial aspiration, and, in poetry and music, has heard and has transmitted, the authentic voice of God.

I say that I am not a Churchman; but I would also say that the best hours of my life have been hours of meditation passed in the glorious cathedrals and among the sublime ecclesiastical ruins of England. I have worshipped in Canterbury and York; in Winchester and Salisbury, in Lincoln and Durham, in Ely and in Wells. I have stood in Tintern when the green grass and the white daisies were waving in the summer wind, and have looked upon those gray and russet walls and upon those lovely arched casements, among the most graceful ever devised by human art, round which the sheeted ivy droops, and through which the winds of heaven sing a perpetual requiem. . . .

"With awe, with reverence, with many strange and wild thoughts, I have lingered and pondered in those haunted, holy places; but one remembrance was always present—the remembrance that it was the Roman Catholic Church that created those forms of beauty, and breathed into them the breath of a Divine life, and hallowed them forever; and, thus making, I have felt the unspeakable pathos her passionate devotion prompted and of her long exile from the temples that her loving labor reared."

The Catholic Religion Has Not Lost Its Radiance

By the Rev. Albert Muntsch, S. J.

THE Rev. Dr. L. P. Jacks, Principal of Manchester College, Oxford, delivered the Essex Hall lecture in 1924, taking as his subject "The Lost Radiance of the Christian Religion." This lecture has recently been published in book-form.

We agree with many of the beautiful thoughts presented in the lecture, as for instance, the statement, that "the radiance of the Christian religion is a subtle and elusive thing, which no definition can capture and no eloquence describe." But we must emphatically assert that Catholic Christianity has never lost its radiance. For it was never identified with those gross perversions that make of the religion of Christ a chamber of horrors and that turn His lessons of inspiration and cheer into a message of gloom and despair.

In fact, it has become quite the fashion of late for biographers to emphasize "the cheerfulness of the saints." Does this saying not apply to Christian heroes like Philip Neri, Francis of Assisi, St. Theresa, and Francis de Sales? Does the Church favor unwise, unjust, repressive laws, which steal away cherished, much-prized, well-founded, individual liberties? The answer of history is that she does not so interfere with the pursuits of happiness.

Bishop Keppler wrote a splendid book, now translated into many languages, on the joy-giving force and inspiration of the Catholic faith. That book offers unanswerable proof that Catholic Christianity has never lost its "radiance." It would not have been published in so many editions and translated into so many tongues, if its argument were unfounded.

The question suggests itself whether Dr. Jacks is really well acquainted with persons to whom Christianity is a real, vital religion, and not a mere holiday makeshift or emotional luxury. If he had the privilege of intimate association with the thousands and tens of thousands of persons of the so-called middle class to whom the Catholic faith is the greatest thing in the world and the only possession worth while during their short earthly sojourn, he would see numerous examples of "Radiant Christianity," and of a deep Christian faith which lifts its possessors above all the sordid quests and vain strivings of those who have not that Faith. We must judge the tree by its fruit. We must appraise the "radiance" of the Christian faith by the numerous instances in which it has become, and still is, the most inspiring force and most useful leaven that ever worked in society.

It is true that centuries ago members of the Catholic Church seem to have found more joy and "radiance" in their faith than church-members of today. But this is the fault of the materialism and religious indifference of these times. The same life-giving and inspirational doctrines are still preached by the Church of the Apostles. In the medieaval days men, no doubt, found more health and invigorating joy and happiness in the great solemnities of the liturgical year, like Christmas and Easter. There was almost, what some modern Puritans

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The Syllabus of Errors of Pope Pius the IXth

HOW ENEMIES TWIST THEM.

FOREWORD: The enemy today is making use of forgeries invented during the times of the A. P. A. movement or even earlier. The bogus quotations, alleged to be from the Syllabus of Errors, appeared in anti-Catholic papers thirty years ago, and are being made to do new service today. Little effort was ever made to counteract these charges.

By Robert R. Hull.

XIV. The Spheres of the Two Powers (Ecclesiastical and Civil).

(Continued)

In what respect does the Church teach what is "opposed to the well-being and interests of society?" (Prop. 40) She teaches the Ten Commandments. Are these referred to? Does modern society revolt against the ten commandments? Prop. 41 asserts the right of an infidel ruler to meddle with the internal affairs of the Church. Think of the outrage! It must be clear that such a ruler would interfere with the intention of causing havoc. Prop. 42 has already been dealt with in the first article. In Prop. 43 it is said that the modern State is under no obligation to fulfill any contracts entered into with the Church. If so, then, it follows that the modern State can break agreements entered into with individuals and even with other nations. Treaties thus become so many "scraps of paper," and over the whole of society physical force reigns supreme. Is it only because the Church is a weak neighbor that it is allowable to impose upon Her? Under Proposition 44, the State arrogates unto itself all the functions of the Church. It can manufacture "instruction for the guidance of consciences," presumably it can substitute a decalogue of its own in place of the Ten Commandments. It can even decree concerning the disposition necessary to the reception of the sacraments: therefore, it

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LITTLE GLEANINGS FROM HERE AND THERE

NUNS' HABITS IN THE PUBLIC SCHOOLS CHALLENGED.

(By N. C. W. C. News Service)

Owensboro, Ky., August 21.—The County Board of Education has asked the State Superintendent of Education and the State Attorney-General for an opinion as to whether or not Ursuline nuns should be permitted to wear their religious habits while teaching in public schools in Davies County. This action follows three months' unsuccessful efforts on the part of the local board to settle the question.

Three school districts in which an overwhelming majority of the five hundred school children are Catholics are affected by the controversy.

THE CONCEIT OF AGNOSTICS.

"By their fruits ye shall know them," may aptly be quoted, both as regards a man and his philosophy. What have Huxley, Hume, Spencer, etc., done for their followers? What are the chief characteristics of the agnostic?—Conceit and disregard for his fellowmen. He takes the "nobody-knows-but-me" attitude. "The average reasonable man," to his mind, is only the one who agrees with him. The others cannot reason. Then, with that striking lack of love, conscience and responsibility, he would essay to destroy in his fellow-man that faith in God and the Bible, that is proven to be the up-lift and comforter of men. Until the agnostic can give a proven philosophy that will do what faith in the Bible and in a Risen Christ has done for civilization and mankind, let him put his hand on his mouth. Faith in the Bible and in the Risen Christ has still power to regenerate, ennoble and comfort man. That can be, and is being proven. The agnostic cannot destroy in "the average reasonable men" a faith in the Resurrection and the Life Everlasting. It is inherent in the human breast. It is God-implanted. Peoples of all ages and civilizations have held it. A philosopher has said: "Innate ideas are the expression of a reality." —The Montreal Star.

ONLY RELIGION CAN CHECK THE TIDE OF CRIME.

"From the International Police Conference comes the appeal to all religious bodies in the country that the only force that can check the rising tide of crime is religion. In their appeal these men have stressed the need for religious instruction of the young, declaring that the large percentage of criminals today are boys and girls out of the teen age.

"Librarians tell me of the insatiable demand by people for life books—books that pierce the veil of life and the soul, books on theosophy, new thought, spiritualism. There is a great hunger and spiritual unrest. It is one of the most pathetic things today to see men trying to convince themselves that they are living in an unreal world, when Christ says: 'Come unto Me and I will give you rest.'"—Rev. Dr. Henry Evertson Cobb, West End Collegiate Reformed Church, New York.

TO COLUMBUS' HONOR WILL ALWAYS BE DUE.

America may have been discovered a dozen times before Columbus. Certainly it was discovered by the Norsemen; probably by the Chinese; possibly by the Irish, perhaps, as Prof. Antoine Meillet, of the College of France, believes, by Australians and Polynesians. In the year 1491, in spite of all those discoveries, America was—save for a few vague traditions and sages—as unknown to the world at large as though not one of them had ever been made.

It was not until Christopher Columbus discovered it that America stayed discovered, and was permanently colonized by Europeans and opened up to the world.

THE POISON IN BAD BOOKS AND BAD NEWSPAPERS.

(Pius IX to an Assemblage of Bishops).

"You are not ignorant of the implacable war declared against everything Catholic by men who conspire together to misrepresent religion, and of all civil society . . . . to pervert minds and hearts by filling them with pernicious errors and thereby choking up in them all the seeds of Catholic doctrine. They never tire in bringing to light the most monstrous aberrations of past ages, again and again exposed and refuted by the

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EVOLUTION

This much-talked-about subject will be fully treated in the next issue of Our Sunday Visitor.

You will want to read this issue for its common-sense statements of facts.

SEPTEMBER 27

A Falsehood is Refuted Here in Every Issue

THAT FATHER D. S. PHELAN COULD SPEAK FOR THE CATHOLIC CHURCH OR THAT HIS UTTERANCE OF JUNE 30, 1912 WAS DISLOYAL.

Far and near the enemies of our cause have broadcasted, as evidence of Catholic disloyalty to the government of the United States, a certain utterance of the Rev. D. S. Phelan, deceased, editor for many years of *The Western Watchman*, of St. Louis, Mo. Father Phelan, in a sermon delivered June 30, 1912, said:

"Tell us, in the conflict between the Church and the civil government we take the side of the Church; of course we do. Why, if the government of the United States were at war with the Church we would say tomorrow, to hell with the government of the United States; and if the Church and all the governments of the world were at war we would say, to hell with the governments of the world."

The first thing to be considered is this—that no ordinary Catholic priest, such as Father D. S. Phelan, can speak for the Catholic Church. Only the Bishops, being in communion with the Holy See of Rome, compose the *Church Teaching*. Ordinary priests, together with the Catholic laity, compose the *Church Taught*. The authority of the *Western Watchman*, in which the sermon was reported, is not to be relied on. *The Watchman* was not a diocesan organ. It was Father Phelan's own private enterprise.

Now, the above statement sounds harsh, but it is quite in line with many of the other utterances of Father Phelan who was never able to take the enemies of the Catholic Church seriously. He delighted to shock. Indeed, he presumed that men with even mediocre knowledge should know better than to believe the charges which are made against the Catholic Church, and he usually said "of course" to every allegation made by enemies, and would taunt them by a little sarcasm.

A great deal of light is shed on Father Phelan and his activities by the Rev. James W. Lee, Presiding Elder of the Methodist Episcopal Church South, St. Louis District, who paid a tribute to Father Phelan after the latter's death. The *St. Louis Globe-Democrat* of Sept. 24, 1915, quotes the Rev. Mr. Lee as follows:

"It must be remembered too, that he was not invited by any ecclesiastical organization or by any church party to undertake the management of a paper. He conceived the idea of his paper, appointed himself its editor, business manager, and perhaps at the beginning of his career, both its devil and its printer.

"Father Phelan was often criticised, both inside his church and outside of it, but this seemed in no way to weaken his determination to issue his paper, or to arrest the good humor and zest and enthusiasm he was accustomed to manifest as the editor of it."

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Children's School and Playground

A BEAUTIFUL LITTLE STORY
Child of Prayer

A few weeks since, in coming down the North River, I was seated in the cabin of the magnificent steamer Isaac Newton, in conversation with some friends. It was becoming late in the evening, and one after another, seeking repose from the cares and toils of the day, made preparations to retire to their berths. Some, pulling off their boots and coats, lay them down to rest; others, in the attempt to make it seem as much as possible like home, threw off more of their clothing—each one as his comfort, or apprehension of danger, dictated.

I had noticed on deck a fine-looking little boy of about six years old, following around a man evidently his father, whose appearance indicated him to be a foreigner, probably a German—a man of medium height and respectable dress. The child was unusually fair and fine-looking, handsomely featured, with an intelligent and affectionate expression of countenance; and from under his little German cap fell his chestnut hair, in thick, clustering, beautiful curls.

After walking about the cabin for a time, the father and son stopped within a few feet of where we were seated, and began preparations for going to bed. I watched them. The father adjusted and arranged the bed the child was to occupy, which was an upper berth, while the little fellow was undressing himself. Having finished this, his father tied a handkerchief around his head to protect his curls, which looked as if the sunlight from his young, happy heart always rested there. This done, I looked for him to seek his resting place; but, instead of this, he quietly kneeled down on the floor, put up his little hands together so beautifully child-like and simple, and, resting his arms on the lower berth, against which he knelt, he began his vesper prayers.

The father sat down by his side, and waited the conclusion. It was, for a child, a long prayer, but well understood. I could hear the murmuring of his sweet voice, but could not distinguish the words he spoke. But what a scene! There were men around him—Christian men—retiring to rest without prayer; or if praying at all, a kind of mental desire for protection, without sufficient courage or piety to kneel down in a steamboat's cabin, and, before strangers, acknowledge the goodness of God, or ask his protecting love.

This was the training of some pious mother. Where was she now? In a distant land, in her cold grave sleeping? How many times had her kind hand been laid on those sunny locks, as she had taught him to lisp his prayers!

A beautiful sight it was, that child at prayer, in the midst of the busy, thoughtless throng. He alone, of the worldly multitude, draws nigh to heaven. I thank the parental love that taught him to lisp his evening prayer, whether Catholic or Protestant, whether dead of living, whether far off or night. It did me good; it made me better. I could scarce refrain from weeping then, nor can I now, as I see again that sweet child, in the crowded tumult of a steamboat's cabin, bending in devotion before his Maker.

But a little while before, I saw a crowd of admiring listeners gathering about a company of Italian singers, in the upper saloon—a mother and two sons, with voice, and harp, and violin; but no one heeded, no one cared for the child at prayer.

When the little boy had finished his evening devotions, by crossing himself, he arose, and kissed his father most affectionately, who put him into his berth to rest for the night. I felt a strong desire to speak to them, but deferred it till morning. When morning came, the confusion of landing prevented me from seeing them again. But, if ever I meet that boy in his happy youth, in his anxious manhood, in his declining years, I'll thank him for the influence and example of that night's devotion, and bless the name of the mother that taught him to pray.

Scarcely any passing incident of my life ever made a deeper impression on my mind. I went to my room, and thanked God that I had witnessed it, and for its influence on my heart. Who prays on a steamboat? Who train their children to pray, even at home?

THE PROTESTANT CHILD'S PRAYER.

By a Pupil of Notre Dame Boarding School.

Twilight's dreamy shades are stealing,
Not a sound disturbs the air,
Save the solemn Vesper pealing,
Tells it is the hour of prayer.
My soul is fill'd with strange emotions
As before the throne I kneel,
All in vain are my devotions
Whilst this aching void I feel!

Can it be, oh! God of heaven,
Those who lead my early youth,
Have not known thy precepts given—
Have not found the path of Truth?
Can it be, that fatal error
Leads them from Thyself astray,
And the darksome fiend of terror
Keeps them from "the narrow way?"

Hear me now, my Heavenly Father—
Let my prayer accepted be,
Haste thy straying lambs to gather,
Turn my wandering soul to Thee!
Haste to help me—Thou art able—
Who did'st give the blind their sight;
Come, remove this darkness sable,
That has wrapp'd my soul in night!

Darkly sin around me closes,
Trembling I approach to Thee,
Who for me now interposes,
Who shall intercede for me?
Who approach Thine awful presence
As these feeble prayers ascend?
Who present this feeble incense,
If, in Heav'n, I have no friend?

Lo! a light seems 'round me stealing,
Joy ecstatic thrills my heart!
Now His boundless love revealing,
God will life and truth impart!
Holy Mary! Virgin Mother!
Is it Thou who lights the gloom—
Thou who followed Christ, my Savior,
From the cradle to the tomb?

'Tis thy brightness shines above me!
'Tis thy hand that leads me on—
Teach, oh! teach me, how to love thee
Ere another day has gone!
From this moment, Holy Mary,
Take me under thy control;
Let me ever feel thee near me,
Hear thy whisperings in my soul!

Holy Angels thronging 'round thee,
Tune their harps to praise thy name—
I rejoice that I have found thee,
Let my lips thy love proclaim!
MOTHER! I will ne'er disown thee;
Sainted Virgin! chaste and mild,
Though before I have not known thee,
Take, adopt me as thy child!
—VIRGINIA.



A Falsehood is Refuted Here In Every Issue

(Continued from Page One)

"Ex-Romanist" L. J. King of the "Converted Catholic Publishing Company" of Toledo, O. King, then, is the sponsor for the reliability (?) of this "information" upon which the "patriots" have depended to convince the country that their services were needed. No stream can rise any higher than its source!

Sometimes the "sixty-two percent" business is varied and made to look as big as possible. Thus, we have one of the "patriots" telling us in the *Hugo* (Okla.) *Daily News* of Jan. 28, 1923:

"When I see 90 percent of the daily press owned, controlled and intimidated by the same influence, and when I see public halls, parks and auditoriums closed by this influence against the privilege of free speech as guaranteed to us in the Constitution of the United States, and when I see *15 percent of Catholic population of this country holding 85 percent of the public offices*, I think it is time for all native-born, White, Gentile, Protestant Americans to be Klansmen."

The above furnishes an interesting commentary on how the weighty conclusions are arrived it. Please note that the 15 percent hold exactly 85 percent of the offices. The statement is exactly the same in character as the old Socialist "howler" we used to hear twelve or more years ago, that "one percent of the population of the United States owned more wealth than the ninety-nine per cent." But what a remarkable coincidence! Why not a sixteen per cent holding eighty-six percent, or eighty-four percent, of the offices? Fifteen percent plus eighty-five percent equals one-hundred precent. This is *naive*.

But, on the other hand, let us seriously inquire—are there any sources at all, which are official, to which appeal may be made regarding the religious affiliations of office holders under the federal government? A mere guess will not do. This is what Mr. W. M. Stewart, Director of the Bureau of the Census, Washington, D. C., said, in a letter of June 27, 1924, to Mr. Thomas E. Applewhite of Wilmington, N. C.:

"The Bureau of the Census does not compile satistics on the religion of Government employes and we know of no source from which such statistics may be obtained."

We can speak more definitely of the last Congress. Out of 435 members of the House of Representatives only 32 were Catholics, whereas 90 were Methodists. Out of the 96 members of the Senate only 4 were Catholics, whereas 27 were Methodists. There were 304 Masons in the House and 65 in the Senate. The Catholics had only 6 percent of the last Congress. Now, the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church is responsible for all the statements made in this paragraph. A detailed summary of the religious affiliations of congressmen and senators in the last Congress was issued to the press by this organization on Feb. 12, 1925.

Not a single member of the President's cabinet is a Catholic. Only one Justice of the Supreme Court, Mr. Pierce Butler, is a Catholic. Attorney T. J. Donovan, who, in 1924, was practicing law at Washington, D. C., made a detailed investigation into all the departments of the federal government at Washington, using as his guide the official Congressional Directory of the 67th Congress. The results of his labor show that only a paltry *five percent* of all positions in the Federal Government are held by Catholics. Moreover, for many years there has been a general discrimination against Catholics in these departments.

Now, with regard to the assertion made concerning President Wilson's appointments, Mr. Wilson himself said:

"Of course the statement is grossly false. I thought it inconsistent with the principles of our government to consider the church connections of anyone I appointed to office."

The assertions made about the number of Catholic teachers in the public schools are so many wild guesses. Every section of the country reports discrimination against Catholic teachers who apply for positions in the public schools, and it has been necessary for them to appeal to the civil courts to get protection against discrimination.

With regard to official positions under the city administrations of such places as Boston and New York City we are better informed. The following facts, in summarized form, were procured from Mr. C. K. Wilson, Secretary of the Newman Catholic Truth Society, and Mr. Bird C. Coler, Commissioner, Department of Public Welfare, New York City:

(1) In Boston and New York city probably 75 or 80 percent of the Democrats are Catholics. When a Democratic administration is elected, the administration naturally appoints Democrats, and, hence, more Catholics than Protestants, not because they are Catholics but because, obviously, they are Democrats.

(2) In New York City, since consolidation, out of six mayors the city has had, only two have been Catholics. Out of five controllers, one has been a Catholic. At the present time, of the subordinate positions, the majority are occupied by Catholics, but not on account of their religion.

(3) The City Statistics Bureau of Boston reports that the city has a Catholic population of 52 percent and estimates the percentage of Catholic employees, under the present administration, at from seventy to seventy-five percent. However no figures are kept as to the religion of employees.

The allegations made about the high percentage of Catholic criminals in the penitentiaries are even more outrageous. In the Dec. 28, 1924, number of OUR SUNDAY VISITOR we published a full refutation of this canard. 22 state prisons report 7,765 registered as Catholics and 12,299 registered as members of all other religious denominations. We ourselves investigated the matter of parochial-school representation in the prisons. We found that, in 19 state prisons reporting, out of a total of 18,981 prisoners only 611 had ever attended a parochial school.

THE SYLLABUS OF ERRORS OF POPE PIUS THE IXth—HOW ENEMIES TWIST THEM.

(Continued from Page One)

to take action. Let both people and ruler acknowledge that "all power is of God," and that country, laying its foundation upon the law of God, will enjoy the fruits of prosperity and peace. Happy such a nation which seeks to know the Lord and do His will! But, how unhappy will that nation be which builds upon the errors of the Syllabus!

We say (and we are only repeating the sentiments of Pope Leo XIII) that it is outrageous that a nation should act as though there were no God. "The wicked shall be turned into hell, *all the nations* that forget God." Ps. 9:18. And if some reply that it is uncertain what the will of God is, we answer, with Moses: "It is not beyond the sea: that thou mayst excuse thyself, and say: Which of us can cross the sea, and bring it unto us: that we may hear, and do that which is commanded? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it." Deut. 30:13, 14. God has written the moral law of nature upon the hearts of all men. Mere considerations of public policy should move the modern statesman to respect the rights of an institution (the Church) which makes good citizens with a Christian conscience ready to uphold the authority of the State as Divinely ordained. It is to the State's own interest that it should not persecute the Church of God. And God will judge (St. Matt. 25:31-46) the nations which have not succored his servants.

(To be continued)

Some Pertinent Reflections on the Havoc and Causes of Divorce

(Continued from Page One)

alive to the evil of divorce and alarmed at its increase. We must fight to make America as a nation as free from divorce as South Carolina (which has no divorce law) is.

Anyone reading Cicero's Speech in the prosecution of Verres can't help feeling from time to time that the list of villainies he enumerates is really too long even for the greatest villain that ever lived. There may be people in America who preach temperance and yet live on the dividends of drunkenness; but hypocritical as that list of villainies may be, it cannot compare to the record of those Stryvers and Carltons in all our divorce States, who "coach" their clients to evade the law. A worthy Alderman of the City of London on hearing that Robinson Crusoe was only a fiction, confessed that he had lost one of the greatest pleasures of existence. But it is no fiction to say that our divorce record of last year reached one-sixth of a million, very largely because the "shyster lawyer" willed it. It is unwise to leave popular error correct itself. Until truth prevails, there can be no truth on earth!

Christians of all creeds may well unite in their opposition to this demon of divorce. It threatens America more fatally than hyphenism. Dean Swift says that "a man in his shirt is no match for twelve armed men." We must fight this national disease as vigorously as medical science fights cancer. There is something in life sweeter than the continual thought of self. "That something" is America. Hear Cicero's words: "Base then is the sin of those who are untrue to their country, but beyond all villainry is the villainry of those who seek their private gains in the ruin of the land that bore them."

Catholics are not fanning their hate into an everlasting fever when they fight divorce. Genuine patriotism avoids all hesitancy in speaking the truth. We must not seek "private gain in the ruin of the land that bore us." Had even "the free" divorce laws of Nevada been obeyed, the State which financially rallied to help the Union in the days of Lincoln, would not now be quoted as the moral cesspool of America. "Drys" are crying for prohibition enforcement; let Christians at least clamor for a divorce campaign. The world is not altogether made up of brutes, and patriotism implies a levelling of the brute instinct. "Omnia vincit amor" is the proverb which the Latin race sent ringing down the centuries. Let our love of America impel us to crush divorce, that "brute-producer" of today. War is not a glory but a curse. But war it must be; a war against the Stryvers and Carltons "who seek their private gain in the ruin of the land that bore them." The more slowly an institution has grown, so much the more enduring is it likely to prove. Yet even this moral decadence of today can throttle America as it did the Empires of old. Modern civilization should be able to resist the ills which assail it, better than ancient civilization. The patriotism of Americans is being tested. "Who dies if America lives?"

LITTLE GLEANINGS FROM HERE AND THERE

(Continued from page one)

worldly to the super-worldly. It is a pity that business and social affairs cannot—rather, will not—let down a little more and give the churches, with their supreme message, a better chance.

"Religion will make small headway with men and women who come to Sunday morning dead tired from the week's overstrain. The Old Testament injunctions to stop the secular by sundown the evening before the Sabbath are quite as needful now. Our Sunday Schools and Lord's Day services generally are struck at by everything that tends to render the people all worn out and fit only for sleep or recreation at the Sunday sunrise. Certain employing concerns specially offend here."—**Rev. Dr. S. Edw. Young, Presbyterian, Brooklyn.**

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Offer Many Solutions.

"The same tendency is becoming increasingly evident among those who would solve the problems of the world. Different cults and schools of thought offer panaceas for the cure of society's ills. Some say: 'Join the League of Nations and thus prevent war.' Others say: 'Adhere to the World Court, and help assure peace.' Others advocate a big navy as a more certain guarantee to peace and tranquility. These suggestions may or may not have merit—depending upon one's point of view. One thing is certain, however, and that is that they do not go to the bottom of the trouble.

"There are those who believe that organized religion, were it not for the sad divisive influences which are at work, could solve the problems of the world. But, again, mere absence of denominational jealousy and prejudice is not sufficient.

"To find the way out of the present difficulties which confront the world we must consider something more fundamental than organization. The present civilization is suffering too much as it is by the rattle and friction of the machinery of mere organization."—**St. Louis Post-Dispatch, July 20, 1925.**

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Catholics Should be Missionaries in Return for Faith

(Continued from Page One)

instruction of youth. They may be found among the poor colored people of this country, among the neglected Catholics of the Philippines. They are in Africa and Australia. But the field assigned to them by the Holy See, and which their zeal longs to cultivate, is in China and Japan. The Foreign Mission Movement is young in America, is arousing the interest of the Catholics of the United States, and is eliciting financial support from those whose attention it has arrested. But even the Catholics of our country are too pre-occupied with the things of the world to lend their ear to the appeal of the Missions and consequently their purses are closed to their call for support. If ALL the Catholics in the United States gave in the same proportion, as well of their sons and daughters and money, as do those families who have become interested, the whole mission problem would be solved, and the world would be Catholic at the close of this century, because God moves minds and hearts as He did those of the 3,000 who heard Peter on Pentecost when lives and money are generously sacrificed for souls.

Our whole country is dotted with institutions which prepare men and women for the various avocations in this life. Many of these training schools were founded by individuals, and most munificently endowed for the extension of worldly science, and they are filled with students who think only of themselves and of preparing themselves for success during a business career, either in law, or medicine, or engineering, or journalism, or commerce. The one Catholic University of Georgetown had more students of law last year than there are students and seminarians in all our foreign missionary colleges; the number reached the astonishing figure of 1,132. The one Catholic University of Fordham has 1,443 students of law. The one Catholic University of St. Louis had 546 students of medicine; 350 students of dentistry; 623 students of commerce. The one Catholic University of Marquette, Milwaukee, had 665 students of engineering, and about 600 students of dentistry. The Catholic University of Notre Dame had 536 students of commerce. Now compare these figures with the attendance at the Training Schools for missionaries or with the attendance at our ecclesiastical seminaries for the home field, and it will be at once noted how serious is the grievance which God has with His Catholic people, for whose spiritual and eternal needs He provides so well. Today as of old the words of the prophet are true: "With desolation the whole world is desolate, because there is no one who thinketh in his heart." More reflection, which should result in a greater realization of the relative value of things temporal and eternal, is needed to remedy the situation. No one can be thoroughly imbued with a sense of his own best interests and not sacrifice everything towards the betterment of his eternal condition. No Catholic who fully appreciates the blessings of his religion, can be indifferent towards their extension to others; no one, who has a spark of love in his heart for Jesus Christ, can be passive with reference to the winning of souls for Him from His enemies.

The evident conclusion is that Catholics are tepid, that they need to be aroused to a more intense interest in their religion, and that the missionary spirit must be awakened in them. Fifteen years ago some one took the trouble to figure that if there were only one Catholic in the world at the time, and he converted one other, and that if each convert in turn secured one more for Christ, every person in the world in the year 2,000 would be Catholic.

A movement which had its birth here at Techny is instilling the missionary spirit into the students of our colleges and seminaries, and even into the pupils of our parochial schools. With every priest in the land active in an effort to fill the rising generation with a deeper interest in his own soul and a zeal for the conversion of others, great things will be wrought in and by America during the next generation. Would that every Catholic in the world should pray and work in this direction beginning with this Jubilee year; and if they would, without intending to be a prophet, but basing my verdict on what is known of the ways of Divine Providence, I would predict the participation of China, of Japan, of India, of all the nations, now Christian and pagan, in the Jubilee of 1950. May such a blessing be won for the world through the favor which the SOCIETY OF THE DIVINE WORD has earned and will continue to earn with God.

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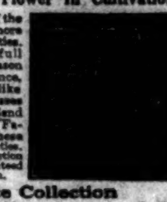
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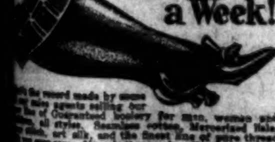
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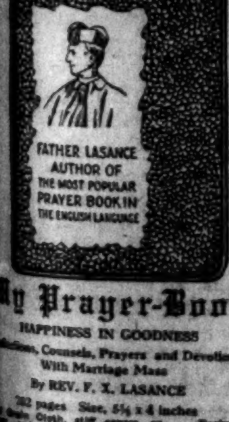
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Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Is it proper to pray for one who is not a member of the Church?

It is indeed. If the person in question is living, we should pray for his conversion; if dead then we pray that God will grant him eternal happiness. Unless they prove to be in bad faith, we must believe that people are outside the Church of Christ because they believe that they are leading good lives and pleasing God. We hear it said on all sides that "it doesn't matter what a man believes so that he lives right." We who have been taught differently from childhood and who believe that such a statement is contrary to all logic and all revealed truth, must be indulgent toward those who have not had the same early training and who, therefore apparently, are convinced of the correctness of their way of thinking. At least we can pay for them.

When did St. Joseph die, and where is he buried?

If we study the Sacred Scriptures we learn that St. Joseph went down to Jerusalem, accompanied by Mary, his wife, and Jesus, the Son of God, when the latter was twelve years of age. Though we find Jesus and Mary spoken of frequently thereafter, we find no mention of the presence of Joseph. He must have died, therefore, between the twelfth year of Christ and the year of His death, the thirty-third of His life. We gain this conclusion from the Sacred Scriptures, because Christ hanging on the cross, gave His blessed mother into the keeping of John, His beloved disciple. He would not have done this were St. Joseph alive or at least He would have placed both His mother and His foster-father in the care of St. John. Some unauthentic stories state that St. Joseph died in the year 18 or 19, at a very advanced age. St. Epiphanius, in his writings concerning the Holy Family, states that St. Joseph was ninety years of age at his death. The commonly accepted belief is that St. Joseph died at Nazareth and was buried there.

In a pamphlet, the title of which is the "Evangelical Church," published by the Eden Publishing House, St. Louis, Mo., we read concerning the Inquisition "the hands of the Church dignitaries reeked with the blood of their fellows, whom they put to death. Murder as foul as that of the righteous Abel was committed in the name of the so-called Holy Catholic Church." What is your answer?

This same silly charge is "old stuff" and has been refuted again and again. In the days when the Inquisition reigned, heresy was an offence against the State because it incited to rebellion. What is heresy but Bolshevism? The State loses no time in punishing Bolshevism today. The Church did not approve of inhuman treatment; she does not today. But, even in Catholic countries, she is not always able to enforce her moral teachings. Look at Mexico with all its restrictive laws against the Church, though the country is almost entirely, at least nominally Catholic.

What does the opening of the Holy Door signify?

This ceremony is a symbol of the opening to the faithful children of the Church, of the extraordinary indulgences and the many benefits which the Church, through her head, the Vicar of Christ, grants during the year of Jubilee.

In the "Evangelical Church" a treatise is published (apparently with the approbation of the evangelical churches) in which this statement is made about the sacrament of penance: "The clergy were able to build up an outrageous doctrine and practice, the essence of this was 'you must pay to have your sins forgiven under the penalty of having the Lord's Supper, which is the assurance that the sins are truly forgiven, withheld by us, the only ones who have the power to administer it to you.'" How answer this?

The statement is quite characteristic of publications of this sort, which do not stoop to the manufacture of alleged proof, when real facts are wanting. The writer of this article can earn $1,000 very easily if he has proof of this charge, since OUR SUNDAY VISITOR offers this amount for proof of such statements. While this is a very common belief among non-Catholics, there is no foundation to such belief. It is one of those deliberate lies, manufactured against God's Church and handed down from generation to generation of bigots. The thinking man knows such a statement is untrue.

This same pamphlet says "As has been stated the priests taught that the Lord's Supper is the assurance of the remission of sins." What is the answer?

No such doctrine was ever taught by the priests of the Catholic Church. Any school boy knows that the forgiveness of sins depends on the absolution of the priest and not upon the reception of Holy Eucharist.

A recent news article stated that a missionary in a local church was to speak on the four last things. Please enumerate them.

They are death, judgment, Heaven and hell. Death will come inevitably; it is appointed unto man once to die and after this the judgment; the sentence will be either Heaven or hell.

Please give a few facts about the life of St. Irene of Thessolonica.

Her feast day is celebrated April 5th. She concealed Sacred Books contrary to the edict of Diocletian and was imprisoned; she was later pierced with an arrow and then burned, by the order of Governor Dulcitus. Previously this Governor had put to death her sister.

Thus we see the early solicitude of the Church and her children, for the books of the Bible.

In the Roman Martyrology another Saint Irene of Portugal, a virgin and marytr, is mentioned. Her feast is celebrated Oct. 20th.

When was the Angelus first introduced?

The ringing of the bell was introduced, by Pope Urban II in 1095, to remind all people that they should pause and offer a prayer in honor of our Blessed Lady, asking her protection on the Crusaders. This beautiful custom was retained and the bell is rung three times a day returning thanks, for the blessings received in the Redemption, to the Holy Trinity.

What is the difference between the lesser and the greater Doxology?

The lesser Doxology is the verse, "Glory be to the Father and to the Son, and to the Holy Ghost." The word, Doxology, is a Greek word, meaning honor and praise. The Hymn "Gloria in Excelis Deo", is called the greater Doxology because it is longer than the lesser Doxology.

MAKES PUMPING UP TIRES UNNECESSARY.

M. P. Hughes of 2516 Monroe, Chicago, Ill., has perfected a new air-tight valve cap that enables auto owners to pump up their tires once and never touch them again until punctured or worn out. Leading tire manufacturers, after thorough tests, have approved Mr. Hughes' invention and banished the old theory that air escapes through rubber. One inflation lasts the life of a tire, and tire mileage is doubled. These caps retail for $1.25 for set of five. The inventor wants agents and will send proof and sample Free. Write him today.

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After Dinner Story

A NEW ENGLAND CONVERT.

(About the Time of Our Nation's Birth.)

The Story of the Rev. John Thayer.

By the
REV. T. E. BRIDGETT
Of the Congregation of the Most Holy Redeemer.

Continued.

CHAPTER II
PARIS AND LONDON

Mr. Thayer after his conversion appears to have felt no hesitation as to his future vocation. Many of those who have been ministers in Protestant sects, after becoming Catholics and examining their past lives, either do not find that their motives in engaging in the Protestant ministry were sufficiently pure, or conceive so great a veneration for the Catholic priesthood that they shrink from aspiring to it. This might well have been the case with Mr. Thayer, but it was otherwise. He concludes his pamphlet as follows: "This is the only desire of my heart, to extend, as much as lies in my power, the dominion of the true faith, which is now my joy and my comfort. I ambition nothing more; for this purpose I desire to return to my country, in hopes, notwithstanding my unworthiness, to be the instrument of the conversion of my countrymen; and such is my conversion of the truth of the Roman Catholic Church, and my gratitude for the signal grace of being called to the true faith, that I would willingly seal it with my blood if God would grant me this favour, and I doubt not but He would enable me to do it."

Mr. Thayer knew little of the Catholic Church in America; yet his first inquires must have satisfied him that from a worldly point of view it had no attractions.

At the period of Mr. Thayer's conversion there were throughout the whole of the United States (which did not then include either Louisiana or Florida), about 3,200,000 inhabitants, of whom about 30,000 were Catholics. As an organized body the Catholic Church had no existence in the thirteen original states. They were subject to the jurisdiction of the Vicar Apostolic of the London District, who delegated certain of this powers to an American Vicar General. The greater number of Catholics were in Maryland and Pennsylvania. In 1774 Baltimore was a station visited once a month. Catholics of New York had to go to Philadelphia to receive the sacraments. Pennsylvania counted five or six chapels. There were throughout the states about twenty-five priests, but no bishop and no college. The sixth article of the Federal Constitution declared that "no religious test shall ever be required as a qualification for any office or public trust under the United States." Yet, though liberty of worship was granted in various states, many of them still required declarations before office could be held, and some excluded Catholics by name until a much later period.

Rev. John Carroll—cousin of Charles Carroll of Carrollton, one of the signers of the Declaration of Independence in 1776, and brother of Daniel Carroll, one of the authors of the Constitution of the United States—had been a member of the suppressed Society of Jesus. In 1784 he was appointed Prefect Apostolic. In July 1789, Pius VI. summoned all the priests in the United States to meet and select a seat for a bishopric. They chose Baltimore and twenty-four out of twenty-six asked for the appointment of Dr. Carroll. The see was erected 6th November, 1789, and Dr. Carroll was consecrated at Lulworth Castle in England, by the Right Rev. Dr. Walmesley, on 15th August, 1790.

After his conversion Mr. Thayer no doubt placed himself in communication with Dr. Carroll, and acting on his advice went to make his ecclesiastical studies in Paris. The following account of his life between 1783 and 1790 is from a letter written by the superior of St. Sulpice, M. Jacques Andre Emery. This eminent ecclesiastic was born in 1732 and became superior-general of the Congregation of St. Sulpice in 1782. During the French Revolution he was imprisoned and in great danger of death. He was however released in July 1794 and became administrator of the diocese of Paris for the exiled bishop. In 1802 he got leave from Napoleon to re-establish the seminary of St. Sulpice, which had been suppressed shortly after Mr. Thayer quitted it. Unfortunately I possess only a translation of M. Emery's letter, and even that is mutilated. (On this document see my Preface.)

Paris, September 28th, 1790

Sir—You request that I will give you some little detail of the life that Mr. Thayer has led in France, since his return from Rome in 1783. I will gladly make the attempt.

After his conversion an interior voice said to him, as our Lord said to the man whom He delivered from the power of the devil: "Go into thy house to thy friends, and tell them how great things the Lord hath done for thee" (St. Mark v. 19). This sentiment he always preserved in his heart, and by it he has regulated his conduct since he quitted Italy. On his return to France, where he had before passed some months when a minister, he sought for a house where he might study the holy Roman Catholic religion, not only because it was become his own profession, but in order that he might qualify himself to teach it to others. For this purpoe he entered the College of Navarre in Paris. His exterior was that of simplicity, not to say of poverty, which was a virtue he now esteemed as much as he had formerly contemned it.

From the moment of his arrival everyone desired to see him. They were edified by the devotion with which he assisted at the exercises, and their surprise was changed to admiration when they saw that he evinced as ardent a desire for the Bread of Life and nourishment of the soul, as he did indifference for the food of the body. His sweetness, his affability, the little anecdotes and pleasant jokes with which he seasoned his conversation at the common recreations soon gained him all hearts and made him many friends. He got permission to retire with them during the evening recreation to a garden next the College, to converse on spiritual subjects, or assembled them in his chamber which was one of the smallest and the most inconvenient in the house. It was the image of the cell of the Prophet Eliseus. His little bed, one chair, one table, and a trunk scarcely left room for five or six young people. As soon as they entered they placed themselves on their knees to say a Pater and Ave before they began their conversation.

Mr. Thayer had always with him a crucifix that he delighted in contemplating, but the prudence of his conduct and I know not what in his counterance, in his voice and person, which bespoke the habitual recollection of his mind and heart, proved to all those who had the happiness of knowing him that the image was more perfectly engraved in his heart than it was represented in his eyes. This crucifix was still more precious to him as it was given to him by His Holiness Pope Pius VI. who attached to it great indulgences. This was not the only gift which Mr. Thayer received from his Holiness, for I will not leave you ignorant of what his modesty has concealed from you in the account of his conversion. Pius VI. honoured him with many audiences, and together with the spiritual favours he conferred on him he made him a present of a new medal on which was engraven his likeness; and I have also discovered by different letters from Rome that many of their Eminences the Cardinals gave him the reception that his virtues so justly claimed.

I now return to his conduct in the College of Navarre. Some time previous to his entrance, there had been a Society of the Blessed Virgin established there, the exercises of which had however been somewhat interrupted; but he soon re-established them, to the great satisfaction of all. When they assembled together he made them a short exhortation, and although he expressed himself with difficulty, not knowing the French language well, he was every time heard with additional pleasure, so beautiful a language is sanctity. His predominant desire was to gain souls to Christ. His character was naturally conciliatory. Although at first he appeared reserved, many become attached to him and they respected him as much as they loved him. For the purpose of drawing many souls to God he made himself dear to them by every means in his power. Often he obtained pardon for those who had displeased their Professors and thereby merited some punishment.

[Here a leaf is lost out of the Manuscript] (To be continued Oct. 4)

THE RELATION OF RELIGIOUS INSTRUCTION TO EDUCATION.

(Continued from Page One)

crucial years in which the Almighty is making over their bodies and their minds and laying up in their bosoms the powers and energies that will make them home builders in the future. Don't ask the laboring man, don't ask the overworked business or professional man, or the immature youth, to work out his own system of religious belief any more than you would ask him to work out his own system of mathematics or physics or chemistry.

Now, while the Church and the Sunday School may attempt this systematic religious training, experience shows it can be most effectively managed in the home and in the school. But as we have said, religion is not merely a doctrine but a life also; and religious training involves not merely a theory of spiritual truth but the practical living of it day by day. Religion is not merely an abstract science but an art, and no spiritual principle is ever effective unless it is immediately and perseveringly put into practice. The Church can be vastly effective here through its worship, its discipline, its societies and its general parish organization; but where the influence of the home and the school can be added even in a small degree the results are enormously greater.

VI—The Ideal School

Now to sum up these variegated and somewhat vagabond suggestions, let me briefly portray for you what I should consider the ideal blend of religious training with education. Observe very positively that I am not in the least interested in making a favorable impression for the parish school. I understand perfectly that this ideal is in our time at least out of the question as a national system, but perhaps the consideration of it may help us to plan some improvements in the public schools. Fancy then any parish school of average equipment and facilities and good teaching staff. It is here the Church and the mysterious influence called atmosphere begins to operate as soon as the children approach it. They begin the day usually by assisting at devotions and they join collectively in the chief popular prayers of the Church. Entering the class rooms they find themselves in the presence of a crucifix and some attractive religious pictures. I need not stress the value of all this. The very costume of the eacher expresses to their young minds the quintessence of religious devotion, heroism, purity and general goodness. The atmosphere is pleasantly charged with faith because all belong to the same religious family. There is no irreligious home influence to contend with. There may be found among the parents of these children lukewarmness or indifference, but never unbelief, never theological wrangling in Church or home. Though all pupils are of one faith, anything like conscious bigotry is almost always despised as unworthy both of religion and country. A short period of each day is devoted to systematic religious instruction either in the form of catechism or apologetics. Occasionally a religious hymn occupies a few minutes just as a patriotic song does, both of them making a fine suggestion and at the same time offering pleasant relaxation. As regards the value of both patriotic and religious hymns it should never be forgotten that truth planted in emotion outlasts all purely intellectual convictions. Text books may serve indirectly in the work of religious training without losing any of their educational value; and as the children assist at Mass frequently and perhaps even daily, so they go to confession and receive the Holy Eucharist often, thus putting into practical effect their religious instruction. Moreover, in a parish school, for example, we can explain why mixed marriages, though permitted, are hardly ideal marriages because a difference between father and mother on such an important matter as religion must clearly be a disadvantage. We can give the doctrine of the Church on such peculiarly Catholic subjects as divorce and infallibility definite and specific treatment. The pastor who acts as superintendent of the school makes his rounds through the class rooms once a day. In a word, the whole amazing influence known as atmosphere, a blend of a dozen or a score of distinct essences and flavors and colors, operates for the spiritual refinement and strength of the pupils. It would be strange indeed if honesty, patriotism, reverence and purity did not flourish in such an atmosphere.

VII—A Question and the Answer

Now, you are asking yourselves, perhaps a little impatiently, "What is the use of giving us a picture like this since there is not the slightest possibility of fitting it into the frame of a public school Well, of course, I feel as sure as you do that such modification of our school system as would permit all religious denominations to have their separate schools supported by taxation is for the present at least, out of the question. I am also convinced no such proposal will ever be made unless it is made by the Protestant denominations. But in pursuing my policy of frank speech should people be seized with cold shivers at the very thought of it? That is not a scientific attitude. My first suggestion here is, Study this system as it is practiced, for example, in England and Canada. My second is, Let the wealthy and numerically stronger denominations whenever possible erect their own parish schools similar to ours. Why not? I confess I am puzzled by those who demand religious training in the schools and then view with haggard, unrelenting eye the proposal to build their own religious schools whenever possible.

But let us return to the question. Why talk about the parish schools since they are out of the question? Well, if all of us here today believe that in this matter of religious training advantages are to be found in parish schools, why not have in our public schools at least as many of them as can be employed without offense? Why not try to have as many of these influences as possible for at least a part of the school time each week? I do not believe in the reading of the Bible in regular school sessions because reasonable objection is sure to arise and besides I believe something very much better can be substituted. All churches who have good will can provide thorough Bible courses outside the schools as a part of the school program and for which proper credits or other suitable recognitions can be made. I do not favor the recitation of any prayer in the opening session of the school as I believe the Church can furnish its children something much better in the regular church exercises and instruction under the patronage of the Church and associated with, though distinct from, the school work. I strongly favor the organization of Boy Scouts wherever possible into denominational units in which wholesome rivalry and genial tolerance would flourish together, and in which the admirable Scout doctrine and discipline could operate for virtue and reverence. I do not look with favor on any drafting of a fragmentary religious doctrine or moral text based, so to speak, on the lowest common denominator, because I believe that is bad pedagogy and besides something better can be done. I am willing to approve religious and moral maxims, proverbs and aphorisms for walls and placards and tablets and decorations in the hope of getting something like a religious and ethical atmosphere. I should like to see cleanliness and goodliness, and reverence, permeate all the school activities every hour of every day, and certain periods allotted to regular religious instruction in suitable places outside of the schools, and under the guidance and with the approval of the clergy of the various denominational groups. I should like to see text books of science, history and philosophy which would give temporately and acceptably all views of all disputed questions involving religion, favoring none, but allowing each to offer its own view point with perfect sympathy but without propaganda. I know we cannot put religion formally into the public schools, as we can into private schools, but what is to prevent us from putting religion into the teachers? For example, I have no objection whatever to the theory of the evolution of the human body from the anthropoid ape, if the teacher believes it to be sufficiently established, but I do object to any teacher in any school who teaches as a fact the doctrine that there is any scientific ground for evolving the whole of man from the animal kingdom. I object to any professor of philosophy who denies the doctrine of free will and consequently moral responsibility. I should like to see all public schools as well as all parish schools make a strong effort to inculcate the doctrine of charity, sympathy and religious toleration though not of religious indifferentism or the indefensible proposition that there is no such thing as objective religious truth or that one religion is as good as another. I do not like to hear of baccalaureate sermons in the churches in connection with graduations because they are unnecessary and they seem too close an association of some particular church which the official functions of the school. I do not approve of any kind of discrimination based on religious belief in a selection of teachers and I should like to see reasonable improvement in this matter. But I should like to see reverential men and women, broadminded and religious-minded men and women, preferred as pedagogic qualifications. And finally, teachers whenever they have the other I should like to see this conference agree upon some plan which, without violating the principle of separation of Church and State and principle of entire freedom of conscience, could be recommended as providing our public schools with as many as possible of the spiritual and moral advantages which it is possible to offer in professedly religious schools.

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NORWAY LUTHERAN SEES END OF PROTESTANTISM

(By N. C. W.C. News Service)

Oslo, July 24.—Under the title "The Death of Protestantism," the Lutheran Orthodox paper Dagen, published in Bergen, makes the following interesting statement in regard to the religious situation in Norway:

"1. Among the most pious and learned Lutheran churchmen many have made statements which may be considered as indications of a trend toward Rome;

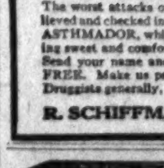
"2. There is Catholicism 'in the air';

"3. The current in our own church (Lutheran) is leading consciously, unconsciously or semi-consciously toward Catholicism."

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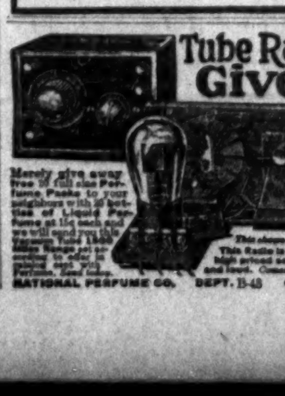
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Our Sunday Visitor

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Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

RT. REV. JOHN FRANCIS NOLL. D. D., LL. D., Editor
Rev. R. E. Kelly, Rev. M. A. Chapman and Robert R. Hull, Associate Editors

Contributing Editors: The Rev. Bernard I. O'Reilly, St. Louis; T. F. Coakley, Pittsburgh; H. C. Hengel, Madison, Wis.; Albert Muntsen, S. J., K. F. Carvalho, S. J., St. Louis.

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

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HUNTINGTON, INDIANA, SEPTEMBER 20, 1925

Rome, Italy, January 14, 1924.

Dearly Beloved Son: Health and Apostolic Benediction! The Holy Father, Pius XI, is aware of the happy fruits, which your weekly periodical, Our Sunday Visitor, has borne during these many years, not only by explaining the truth in a dignified manner, but also by refuting error with rare judgment. You have, therefore, so won the confidence of your readers that your service will be even more fruitful in future.

Cherishing such a hope, the common Father, in token of heavenly gifts, and as a mark of special benevolence, imparts with his whole heart, the Apostolic Benediction both to yourself and to all those who read or assist Our Sunday Visitor.

✠ P. CARD. GASPARRI.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

"What would the world give if he could come back and make another speech of thirty seconds on 'what I saw, what I felt, what I knew, where I went the minute after death?'" —Arthur Brisbane commenting on William Jennings Bryan's death, July 29, 1925.

So wonders the skeptic, only he doesn't wonder about these things sufficiently. A similar attitude toward other matters of importance would be regarded as intense folly.

He inexcusably assumes that there is no possibility of learning with certainty anything about the state of man after death.

It is much easier to believe what the Christian Faith teaches concerning the Great Beyond than it is to believe that Almighty God would leave us in utter ignorance about it. Man was created for a definite purpose; reason itself teaches his immortality; since he is a responsible being his condition in this life eternal must depend on his merits or demerits during his life here.

Of course, unaided reason could not determine the precise things which the Creator might want of man here on earth, nor the character of the reward or punishment which would ensue after death; but it requires but little faith to believe that Almighty God would *reveal His will* with reference to the terms upon which happiness after death is to be attained, *and His intentions* concerning the character of the reward or punishment which would follow merit or demerit. Granting the existence of God, we must, if we think rationally, see the propriety of God providing for us, making His will known unto us, of His offering assistance to us in the way of winning a happy existence hereafter.

If a Catholic school child were to answer the questions of Brisbane, he would say "My Church, which has been commissioned to teach me concerning God, my soul, the hereafter, has settled these matters and I know what the righteous and the sinner may expect. Immediately following death comes judgment. So says St. Paul, so common sense dictates. In other words, at death my soul goes to the God Who created it, and the welcome with which it is received depends on its spiritual condition when it enters eternity." The Catholic child will tell you that Heaven is a reward and, therefore, cannot become the possession of one who has never done anything for it; it cannot be inherited by the sceptic who neither prays nor strives to learn whether or not God has made a revelation, instituted a Church, and means of salvation; it is not for the person who dies in sin, because the sin-stained soul is not fit for the company of angels and of God. Of Heaven St. John says: "Into it nothing defiled shall enter."

Christ came to earth to be the "Light which enlighteneth every man that cometh into the world;" He came to be the official teacher with reference to matters spiritual and eternal. He was not to teach people through a book, whose interpretation would give rise to endless disputes, but He organized a sort of corporation—a corporate body—which would live on until the end of time, and through whose spokesman such questions as Brisbane asks could be authoritatively answered for every inquirer. History itself shows that this corporation has had continuous existence from the time of Christ down to our day; it possesses a written diary from which the prevalent belief of Christians during any century back to the first can be pointed out. This corporation could read from its books what it taught in the first, in the second, in the third, in the fourth centuries and so on, and, in fact, has often for the benefit of inquirers compared its present-day teaching with that of any previous century.

Rival corporations have started during the lifetime of the old one, but they never had stability, never even claimed to speak with infallible authority, never had international following; and while borrowing much from the original Christian Corporation, lived rather on antagonism towards, than in friendly competition with, the mother corporation. In their antagonism they represent that the old Church has altered her teaching, and drifted far away from her original charter. But what do the books of this old corporation itself say? They are all extant. The records of her great conventions or Ecumenical Councils held practically in every century are on file.

This institution is able to point out what she was taught by her Founder, Christ; what the apostles, the pupils of Christ and her first propagators, taught; what their successors in turn down to the present day, have taught; she is able to prove that her official teaching today is identical with the teaching of the Incarnate God and, therefore, sufficiently dependable for any man who is honestly desirous of knowing the things about which the skeptic wonders, but only wonders.

The arguments which are presented to support all the un-Christian movements of the day are, when examined, not only not arguments, but reasons for a movement in the opposite direction.

For instance, the economic reason is usually alleged in support of the movement for smaller families. But who are the ones principally who are committed to the policy of quality rather than quantity in the family? Are they the ones who find it most necessary to economize? Are they not, rather, for the most part, people of means, people whose ambition is to be free from the cares of the home in order to enter society, who spend a great deal of money on clothes, on cars, on parties, on travel, on gaming? The one or two children of such parents are usually trained in the habits of luxury and, to say the least, they usually become spoiled children. They, not having known privation, have never learned to practice self-denial; never having endured hard knocks, they are not able to weather the trials of which any life must have plenty. On the other hand, children of large families are more self-made; win their way to success through difficulties, through work, struggle, ambition, and habits of economy. They must inevitably become better parents themselves, must have more regard for the rights of others, must have more sympathy for the toiling masses, must be stronger willed, more unselfishly interested in the welfare of country, more conscientiously devoted to the things of God.

Readers Speak to Readers

468 E. Oak Street.
Indiana, Pa., Aug. 25, 1925

Dear Father:

I would like to have the address of some Missionary Priest that has to make long trips in the cold weather in some of our North Western States, who could use a few pairs of home knit-socks. I would like to help the good cause but I have little of this worlds goods and I am old and cannot walk very good but I can knit the socks if you can send me the address of someone that can use them. I am enclosing self addressed stamped envelope for reply.

Respectfully,
MRS. MARY F. STRITTMATTER.

Honesdale, Pa., Aug. 11, 1925

Rt. Rev. John F. Noll, D. D., LL. D.:

Kindly pardon me for addressing you personally, but I take this liberty as I wish your personal approval if you deem it worthy of so great a favor. I am about to establish a Congregation of Missionary Catechists composed *of men* to teach and labor in the vast Mission Field. As this paticular phase of the Religious Life has not been developed to any extent, and as the need is urgent in the present day, I am asking Your Lordship for a letter of approbation on this subject.

Your humble and obedient servant,
HARRY F. HAUBRICH.

Pomeroy, Ohio, June 26, 1925

Dear Father:

Find enclosed check for $25.00. donation to the Catechist Training Fund from Pomeroy Council, No. 1664, Knights of Columbus.

As this donation was made on a resolution presented by our Chancellor, Frederick Burkett, who has since met an untimely death by drowning, we will ask you in charity to remember him in your prayers.

Believing this work to be of great importance, we are only sorry that we cannot make our contribution larger.

Wishing you every success in your great endeavor, I am

Yours sincerely,
J. A. BAILEY.

Denver, Colo., May 31, 1925

Dear Rev. Father:

Through the medium of your paper, may I suggest that you write a little message to the priests of all parishes, requesting that they have printed notices posted in all the leading hotels in their respective cities for the convenience and information of Catholic travelers who happen to be strangers in town, and guests at the local hotels temporarily.

Most of the larger cities have complete directories of all the churches in their locality, giving the hours of services and location of churches, but in towns of the size of Aberdeen for instance, and cities of from 15 to 30 thousand, in some states they are pretty lax in this respect, and it makes it rather difficult for the Catholic patrons of the hotels to find out anything concerning the Catholic churches. We inquire of the clerks, or hotel employees, and as a rule they don't know, or to cover their ignorance they give wrong information.

Now the priests can very easily eliminate this difficulty by having some cards (say about 10 inches square) printed, giving the hours of services and the location of the churches. They can have those framed for about 75c or a dollar each and the hotels will be glad to put them up for the convenience of their guests.

Yours respectfully,
MARY FITZPATRICK.

June 14, 1925.

Dear Father:

In reading the letter from a penitent Mary in last week's Sunday Visitor, I heard the echo of each word come from my own heart. Just as she, I too was awakened from stumbling into the abyss of Hell.

A great tragedy had come into my life, and in its trail—the Grace and Mercy of God our Savior.

I saw myself as I really was, the horror of it only the penitent know.

The mercy of God is beyond reason. In His revelations to one of His beloved Spouses He says: "I am the God of all Mercy. The door of My Mercy is never closed; it is always ajar; however lightly it is touched, it opens; even a little child can open it, or an old man who has lost his strength.

"The door of My Justice, on the contrary, is shut and locked; I open it only to him who compels me to do so; but I never open it spontaneously. I let my hands be nailed as if to render Myself unable to punish poor sinners. I love these poor sinners so tenderly! Write this to give Me pleasure: I wish they could see how much I love them! I suffered so much pain in the head from the crown of thorns, and also from the Blood which trickled into My eyes, that I was scarcely able to open them; yet from time to time I unclosed them to look with tenderness upon My executioners."

These words coming from the Heart of Jesus should fill the sinner with a horror of sin, and give courage to the weak; no one should despair in God's mercy, even tho His sins be as scarlet!

Oh, the interior peace after a good confession—it is indeed a foretaste of Paradise. "Taste and see that the Lord is sweet."

When I finished reading Mary's letter, tears I could not stay rolled down my cheeks, and the prayer I uttered for her, came from the depths of my heart, as I hope at least one does for me. Like her I hope and pray that I may never, never, crucify my Savior again.

ANOTHER MARY.

Dear Father:

News from this part of the globe seems to interest American readers very much as I can guage from the number of copies of "Our Sunday Visitor", and other very useful reading matter I have received in response to my request published in your paper of May 24, 1925. I wish to express my sincere thanks to you and to all those good people who have obliged me and I pray that the good Lord may bless all abundantly.

If Catholic America could only get an idea of the state of our Holy Religion here, I am quite sure it will always think of poor Mavelikara with a fervent heart.

This is a town in the Native State of Travancore of about 4 square miles in extent with a population of 11,000. Of these 5,000 are pagans and 6,000 christians—but Catholics are not more than 200!

They have neither church nor school, while there are over a dozen pagan temples, and half as many churches for Jacobites, Reformed Jacobites, Anglicans, Salvationists, etc.

As pagan bigotry refused me permission three times to build a chapel I started a Reading Room to teach christian doctrine to our children on Sundays; but it is as yet only a shed of bamboos and palm leaves standing on another owner's ground.

Our Christians in town are old Catholics mostly Portuguese descendants, though very poor, admirably strong in Faith. I think it pertinent to mention this circumstance, since among the papers I received there are some protestant publications, sent apparently to "convert" us. Very politely I must say that the liberality of the senders is misplaced as we do have here enough of poison and do not require more. Though even now destitute of church and school and up till a few years ago without the advantages of regular Catholic services, these Catholics have made an admirably firm stand for the past 200 years and more, in the face of anti-Catholic opposition and allurement, while local protestantism and Jacobitism is falling into heterogenous fragments.

Not one of our people has as yet betrayed their faith in spite of their poverty. The prayers and sympathy of Catholic brethren abroad will surely make them stronger still.

REV. JOHN W. F. RIBEIRO, D.D.
Sacred Heart Home,
Mavelikara, S. India.

Chicago, July, 1925

Dear Editor:

A small article in the "Visitor" impelled me to write this. The name of it "Character Builders" referring to our Catholic Parochial Schools. I am a trained nurse, and in the practise of my calling, I come very close to the character of humans, a very keen insight into their makeup. I have taken care of men and women, who claimed, to hold degrees from various noted universities, and yet in the presence of a minor ailment displayed, such cowardice of spirit and lack of fortitude in suffering. While some poor so-called illiterate Catholic would endear themselves, by their patience, sweetness and consideration for others, while they were ill. I thank God, many times that I am a Catholic and can laugh in my heart at the vanity of some educated people. Such a one, tried recently to enlighten my mind about "Catholic superstition". It takes a lot of tact to handle such people, and yet, they are clay in our hands, because they are devoid of spiritual graces, and have no conception of the meaning of the spiritual life.

Yours truly,
R. E., R.N.

Think Seriously Before You Defend Private Judgment

(Continued from Page One)

Thus and thus alone, can a Protestant chapter of history be written, that will commence in Paradise and come down to our own days. There is no use in looking for it in the mazes of Prophecy, or in the many horns of Prophetic or Apocalyptic beasts. Private judgment has played such pranks with these, making out of them whatever pleased each man's fancy, that sober thinking men have almost given up all hope of finding a certain interpretation until they shall be made intelligible by the events foretold, as was probably the intention of God.

Before I conclude this discourse I will say something of the discovery announced by Dr. McGill, that St. Patrick was a Protestant. "The countrymen of (his) father" owe him a deep debt of gratitude for the discovery. The Catholic and the Presbyterian will be much surprised to find that the one in honoring, and the other in reviling his memory have both been fighting on the wrong side. Here I will remark, that the other instances of Protestantism brought forward from sober history by the Professor are scarcely less ludicrous than his discovery of the Protestantism of St. Patrick.

What! Athanasius tainted with Protestantism—Athanasius, who so frequently had recourse for protection to the Pope, and found it strong and effectual though he was placed even beyond his patriarchal jurisdiction. Jerome, the staunch defender of the Papacy at Antioch, the defender of celibacy, and every other Catholic dogma, a Protestant. Augustine, who complied with the dying request of his mother, and prayed for her soul every day at the altar, a Protestant!

Notes on the Drive.

Last Report	$47,664.62
This Report	253.00
Total	$47,917.62



August 14, 1925

Dear Father:

Enclosed find $1.00 for the Missionary Catechist. This is from a poor deaf widow 65 years old.

Am earning my own bread and butter.

A SMALL TOWN IN ILLINOIS.

Send all donations to OUR SUNDAY VISITOR. Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the missionary catechists.

Our Catechist Training School, located just outside of Huntington, Indiana, is now in operation. Its purpose is to train young ladies between the ages of 20 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are a desire to sanctify one's self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

Hundreds of workers are needed for the extensive field, and hundreds of zealous young lives should answer the call.

Since workers in this field receive no remuneration, we must look to the Catholic people generally for their support.

HOW TO SUPPORT THE WORK.

A donation of $300.00 will support a Catechist in training or in the mission field for one year, or $25.00 per month; an offering of any amount will help towards this purpose. A subscription to The Missionary Catechist, an interesting monthly magazine, costing only 50c the year, will help. When ordering OUR SUNDAY VISITOR by mail, also order The Missionary Catechist, both for $1.25.

Dear Sodalist of Mary:

For years I was a member of the Young Ladies' Sodality at the Cathedral in Chicago. For a long time we had as our beloved director the present Bishop of Rockford—Bishop Muldoon. In the wonderful conference which the Bishop—then Father Muldoon—gave us, he insisted upon the need of personal service in our Holy Religion. Frequently he spoke of the great happiness that would come to a Sodalist who would generously give herself in a personal way to the service of her Divine Master and His poor.

At the time these conferences were delivered, I did not give the matter the serious thought which I gave it later on in life. It was only after I had the supreme happiness of receiving the Heavenly call to enter upon the life of a Missionary Catechist that I began to realize the full meaning of this idea of personal service in behalf of God's poor.

Three years ago I came out here to New Mexico to labor as a Missionary Catechist of Mary among the poorest and most neglected of God's poor little ones in our scattered, Churchless Missions. Here in the states of the Southwest are scattered hundreds of thousands of our Spanish-speaking Catholic people. For the most part they are desperately poor. Would you believe it, in the Diocese of El Paso, Texas, alone there are over a hundred thousand destitute Mexicans?

The rocky character of the soil here which these poor people cultivate repays them but few meager crops, barely sufficient to sustain life. If you could but see the pitiable condition of these poor children as they come to our Catechism classes insufficiently clothed and lacking the very necessities of life, your generous heart would be stirred to pity. Not only is there a great dearth of Priests and Sisters here, which spells ignorance and decay of religious life, but these poor people, Catholic for centuries, are now subjected to the most intence Protestant proselytizing influences. Is it any wonder that thousands of them are losing their faith?

Now it is the aim of our dear Society to save the souls and care for the bodies of these poor children through personal service on the part of its members. From our Mission-Centers we go out each day in our little car to visit some of the Missions in our territory. We gather together the little ones and conduct Catechism classes either in the chapels or in the district schools at the close of the regular school session. These instructions are continued until all the children have been prepared to receive their First Holy Communion on the occasion of the next visit of the Missionary. After the children have made their First Communion we enroll them in the Children of Mary's Sodality. As trained nurses we are doing all in our power to combat the activities of the Protestant Missionaries by visiting and caring for the sick poor in their humble adobe homes. In every home we visit we make it a point to instruct the mothers how to care for their newborn babes. You will understand, dear Sodalist, how imperatively necessary this is when I tell you that 87 out of every 100 children born in this part of the country every year die either from want of medical attention or from lack of milk or other nourishing food.

In our Mission-Center we live a regular Community life according to the simple and practical rule of our Society. Our rules are wonderfully adapted to the capacity and capability of our modern American girls.

Here at last I realize the true meaning of a life consecrated to Jesus and Mary in the service of Their poor. Would you not like to join us, dear Sodalist, in laboring in this vast harvest field of immortal souls? Our devoted Missionary Catechists offer you the lofty ideal of a life consecrated to Jesus, the loving "Father of the poor" and to Mary, the tender "Mother of the afflicted." What will be your answer?

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